

INSIDE: Human rights violations in the Kashmir — SEE PAGES 8-9

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VOLUME 84 • NUMBER 20

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THURSDAY, OCTOBER 20, 1994



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COMMENTAIRE

Haïti occupée Haïti libérée

Réflexion sur la situation haïtienne

Encore une fois, nous avons eu l'occasion, samedi dernier, d'assister à l'histoire en direct. En effet, Jean-Bertrand Aristide est revenu au pouvoir sous l'éclat des flashs et des projecteurs de la presse internationale. C'est une première dans l'histoire du monde moderne: un président élu démocratiquement est restitué dans ses fonctions par un autre pays.

Depuis le 19 septembre dernier, l'armée américaine occupe Haïti dans le cadre de l'opération « Appui à la démocratie ». Après trois ans de pression internationale, le général Raoul Cédras qui a mené le coup d'État contre le gouvernement du président Aristide a finalement cédé. L'accord signé a permis l'arrivée, sans encombre, des forces américaines, ainsi que l'amnistie générale de la totalité des membres du gouvernement putschiste. Amnistihaïti?

C'est dans ce contexte que le 5 octobre dernier, des groupes d'intérêt haïtiens ont organisé la conférence *Réflexion sur l'intervention militaire en Haïti*. Plusieurs questions sont ressorties des discussions, dont celle de l'amnistie. Aristide allait-il amnistier les criminels au pouvoir depuis 1991?

La réponse ne s'est pas trop faite attendre. De derrière son paravent blindé, samedi dernier au palais présidentiel de Port-au-Prince, « Titid » a déclaré « vengeance pas! réconciliation oui! ». Cependant, en agissant comme si rien ne s'était passé ces trois dernières années, exprime-t-il vraiment le désir populaire? Il ne faut pas oublier que l'accord signé à Port-au-Prince entre les États-Unis et le gouvernement putschiste, n'a jamais été valide sur le plan légal. Par conséquent, bien que cet accord concède la liberté aux putschistes, Haïti, en tant que nation, n'est pas obligée de l'accepter.

Autre point fort de la conférence: la survie de l'armée haïtienne en tant qu'institution. On se demande si cette entité, véritable cancer de la vie politique du pays, va survivre à l'intervention militaire américaine. Comptant environ huit mille hommes (sans compter les groupes paramilitaires en civil qui semaient la terreur pendant la dictature), cette armée a toujours été un instrument de répression. Au lieu de travailler à la sécurité extérieure du pays, elle maintenait littéralement ce dernier sous occupation, comme l'a fait remarquer M. Harold Klépak, professeur à l'école militaire de Kingston.

Serait-ce l'occasion idéale pour éliminer cette néfaste institution? Le pays le plus stable d'Amérique latine, le Costa Rica, reste le seul n'ayant pas d'armée. Mais Aristide pourra-t-il réussir une telle réforme avec les États-Unis sur le dos?

« Faites comme chez vous »

Comme à chaque intervention, les États-Unis se sont encore une fois vantés d'être les porteurs de la démocratie à travers le monde. Serait-ce enfin vrai?

Il semblerait qu'on assiste à un changement d'attitude chez l'oncle Sam. Comme les États-Unis ont toujours appuyé les élites économiques lors de précédentes interventions, il semble assez extraordinaire qu'Aristide, le défenseur des masses pauvres d'Haïti, soit soutenu par ceux-ci. Surtout que « Titid » avait auparavant une attitude clairement anti-américaine. On se rappellera qu'il avait déclaré: « Je ne peux pas accepter qu'Haïti soit ce que les États Unis veulent qu'il soit ». Dans son discours de samedi dernier, en revanche, il a honoré l'intervention américaine et a même lancé un « faites comme chez vous » aux *marines*.

Rien n'est gratuit

Par ailleurs, Haïti devra évidemment « payer » les États-Unis pour ses bons offices. Il est clair qu'une intervention comme celle qu'on a vue, n'est pas gratuite. La Banque mondiale et le Fonds monétaire international ont d'ailleurs profité du séjour du Père Aristide à Washington pour lui imposer leurs services, aides et projets de réforme.

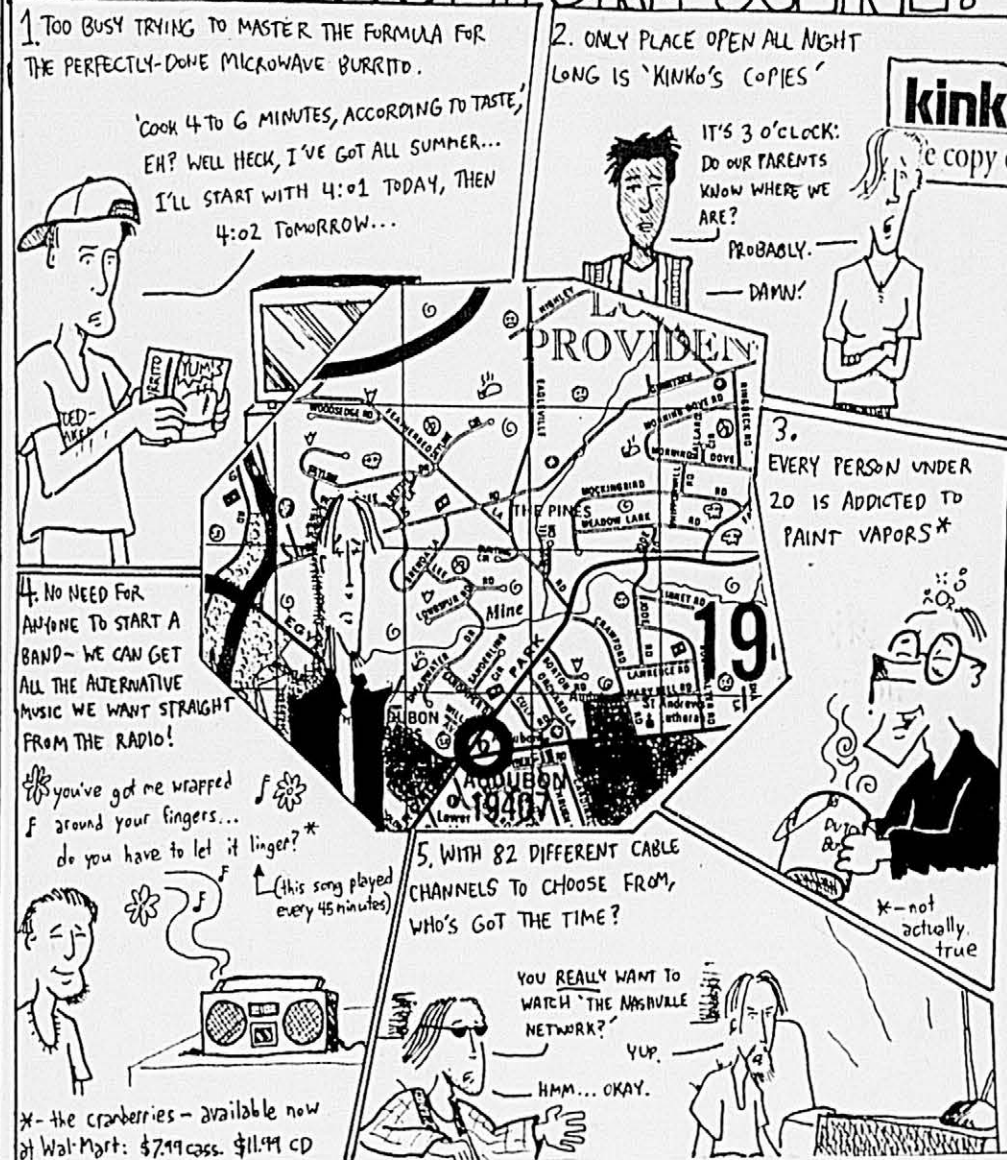
Les politiques d'ajustement économique ont des résultats désastreux dans la plupart des cas. Bien entendu, une aide d'environ 700 millions de dollars accompagne les réformes. Avec des caisses d'état vide, l'aide ne se refuse pas. Haïti sera dorénavant l'esclave de ses créanciers; et on risque de voir le gouvernement américain continuer à jouer le rôle « envahissant » qu'il a toujours joué dans la politique intérieure de ce petit pays.

Aujourd'hui, l'armée américaine est venue libérer Haïti de la dictature. L'état de droit a été rétabli. Nous ne pouvons que nous en réjouir. Mais, comme l'indique M. Klépak, il faut être conscient que la démocratie ne réussit que si elle réussit économiquement. Dans un pays où le salaire minimum est d'une vingtaine de cents par heure, le chemin vers la « réussite démocratique » sera long. Le Père Aristide a d'ailleurs invité son pays à travailler pour passer « de la misère inhumaine, à la pauvreté dans la dignité ». Y arrivera-t-il seulement?

Atim León

Apocalypse by jeremy bushnell

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LETTERS

Misleading us about Mexico

To the Daily,

Freedom of speech does not mean freedom to be misled.

Your article in the *McGill Daily* #10, dated September 28, 1994, about elections in Mexico in totally one-sided. It is very irresponsible to print something so biased.

If I did not know better, after reading your article, I would conclude that the elections in Mexico were the most corrupt in all of this country's history. All allegations (which were made with no supporting figures, pure hearsay) are based on one person's beliefs.

I am not so naïve as to think that the elections were carried out with no incidents; but to mention only negative aspects of an event that was so positive in general is not a professional attitude.

Nowhere do you say that 70 per cent of the registered voters exercised their rights to go to the polls... never in the history of the Republic has there been such a big turnout of voters.

Nor do you say that the voting booths for Mexicans "in transit" numbered only 600 out of the 90,000 in service in the entire country. For your information, the 300 ballot limit assigned to each of these "in transit" polling stations was agreed upon in a specific meeting attended by all political parties involved.

Also, the army was NOT called in anywhere in the country... less so in Chiapas where the EZLN is looking for any pretext to start up again. The very few incidents that arose were handled by the municipal police.

In any case this letter is not meant to help you get your facts straight (that's supposed to be your job) but only to comment on the importance of serious reporting. You are a means of information that molds people's thoughts and, in this case, the way they think about my country!

Esteban Figueroa Ewanchyna
Tuxtla Gutierrez, Chiapas,
Mexico
McGill University, Class of '87
BA Economics

Ed Note: Natalie Frank, your letter is about 100 words over our limit. Natalie Valle, your letter is also too long, about 500 words too long perhaps. Please drop by and chop them down.

The Daily welcomes all letters under 300 words. Add your name, program, year and phone number. Anonymity can be provided; talk to an editor beforehand. We print all letters provided they are not racist, sexist, homophobic or slanderous. Opinions can be expressed in the form of a Hyde Park, no more than 500 words.

SINCE 1911
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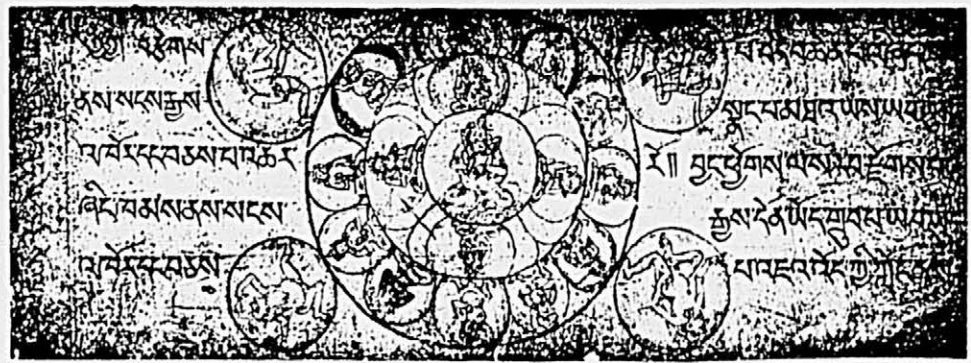
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The Bardo Thodol, Tibetan Book of the Dead

Leonard Cohen narrates Tibetan Book of the Dead

BY ERIC PIETERSMA

Few voices resonate like Leonard Cohen's. Deep and sonorous, instilled with a solemn and gripping force, Cohen's voice is as much a part of his image as his suave, cultured appearance. In narrating the new NFB documentary "The Tibetan Book of the Dead", Cohen's voice, establishes an aura of hushed reverence around the film's subject, the Bardo-Thodol.

The Bardo-Thodol, known in the West as the Tibetan Book of the Dead, is a key text in the Buddhist tradition. It describes, step by step, the stages of the spirit's progress after death. For seven weeks a person's consciousness struggles with its own delusions, deciding ultimately its own fate.

The text embraces the fundamental Buddhist notion of reincarnation. An on-going cycle of birth, death, and re-birth defines an individual's passage through time. The cycle ends only when a consciousness achieves complete self-awareness: this achievement brings entry into Nirvana, the divine place of Buddhas.

But failing to achieve absolute self-awareness brings rebirth into this world, a world that Buddhism sees as fraught with endless suffering. If a person has failed to achieve some degree of self-awareness while alive, then reincarnation moves his or her spirit down the hierarchy of living things. Being reborn as a bird or animal lessens the spirit's ability to achieve deeper self-awareness.

The subject of this new documentary is awe-inspiring. The Bardo-Thodol emerges from a Buddhist tradition centuries old. It discusses with a refreshing ease what strikes fear into the heart of most people in the West: death. And, what inspires the most awe

is the absolute and unquestioning spirituality of the Tibetans featured in this film. Their's is an all-encompassing faith that renders the world into terms both understandable and compassionate.

The documentary is divided into two parts: "A Way of Life", and "The Great Liberation". In the opening frames of A Way of Life, the stunning panorama of the Himalayas is revealed, while Cohen states, simply: "Everyone must die." The collision of beauty and death is intentional, and emphasizes the undeniably transitory aspect of this life. Nothing is more fundamental to Buddhist thought.

From this dramatic beginning, "A Way of Life" proceeds to outline the history of the Bardo-Thodol, its place in the Buddhist tradition, and the ramifications of its teaching. Focusing on the death of one man in the town of Ladakh, Tibet, the film illustrates the present-day usage of the ancient Bardo-Thodol.

The text is read every day for 49 days in order to guide and reassure the dead man's spirit. For the first ten days, this reading is done over the body of the man. After cremation, the Bardo-Thodol is read in the man's bedroom. In the film, as this long process is concluded, the Buddhist monk smiles, sensing that the man's spirit has been reborn in human form. Short of attaining Nirvana, nothing could be better.

The second part of the film, "The Great Liberation", is a visualisation of the progress of the spirit after death. The visualisation is achieved through a unique animation technique developed by NFB animator, Ishu Patel. Using plasticine on a pane of backlit glass to create luminous images, Patel achieves an effect that is more suggestive than real,

ideal for conveying the intangible mystery of the after-death experience.

While the animation is accomplished, and while the suggestive quality of the work is remarkable, the animated sequences at times becomes ridiculous. At one point, the spirit of the deceased zips over the head of a living person, and the person actually turns around to see what has just passed. Even Leonard's hypnotic narration fails to cover this obscene literalisation of the spiritual.

In the final analysis, the film's content is much better than its form. Jarring scene shifts, a tedious repetition in the second part of the film of much of what has already been said in the first, and little things like spirits whizzing around peoples' heads combine to create a certain formal ennui.

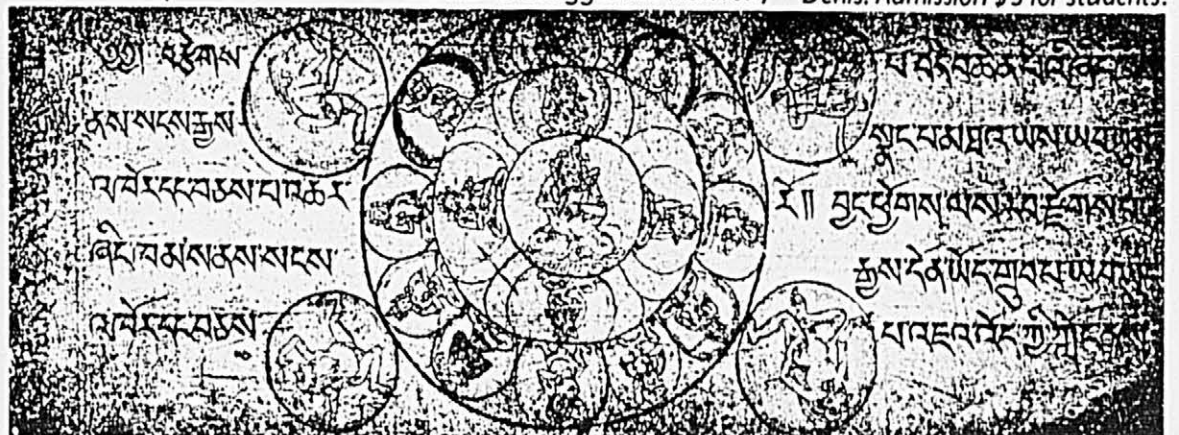
The film's subject matter is what maintains interest in the face of these irritants. The remarkable compassion of the Buddhist tradition is the film's most enduring quality. Even in moments of intense grief, the Buddhist prays for the alleviation of suffering among all peoples of the earth. This sense of compassion arises in part from the Bardo-Thodol, and its recognition of the natural pattern of life and death. The film concludes:

When you are born, you cry, but the whole world rejoices.

When you die, the world cries, but you may find the great liberation.

Finding the great liberation is the ultimate conjunction of compassion and salvation. The Tibetan Book of the Dead is but one step along the long path to this fundamental understanding.

The Tibetan Book of the Dead is showing Tuesday, October 25 to Sunday, October 30 at 6:30 p.m. at the NFB Cinema, 1564 St. Denis. Admission \$3 for students.



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The artist as an island

An Interview with John C. Keenan

BY CELIA CHEN

From behind a silver gate looms the face of a beautiful woman - her magnificent eyes staring seductively at three young deer in a garden. It is through her eyes that the viewer becomes intoxicated and is lured onto the picture plane. Only then does one realize the disturbing nature of the image. Is this woman simply admiring the deer in the garden, or is the gate protecting them from her? This dichotomy is the kind typically found in many of the pictures by Canadian artist, John C. Keenan.

The artist says that it is Betty Davis that is being portrayed in his 1991 painting, "Deer Watcher", but that is all that he will share. According to the sister of the artist, Grace Keenan Prince, "John's women are strong... They are glamorous but threatening." A recurrent theme in Keenan's work seems to be an ambivalence towards women. Although glamorous, they are also portrayed as distorted figures, like Betty Davis - an enormous head severed from the rest of the body, locked behind a cage-like a gate of metal that separates her from nature.

Keenan, from the age of 22, has depicted the men (in contrast to the women) in his pictures as elderly, defeated figures. "Red Room with Circular Staircase", from 1956, described as a typical "early Keenan" work, has three old, wrinkled men glaring down at two lovers who stand at the bottom of the stairs. A skeleton points at the same couple - perhaps as an intimation of mortality. Another picture shows a close group of men in various positions, all dressed identically with solid blue eyes, empty eyes. There is absolutely no interaction between the men nor any facial expression. They look alien, even alienated.

According to Keenan, he paints whatever comes into his head. Prince describes her brother's creative process as a necessary and inevitable expulsion of his thoughts and ideas, a kind of artistic birthing. Says the artist, "The work is heavy for me. Sometimes all I want is for it to be over." Perhaps his artistic vision feels more like a burden at times.

It is through his art that one can sense a wistful quality in the old man. In the fifty years that Keenan has spent painting and drawing, he has created many dark pictures. There are others, however that have humorous undertones to them. His self-portraits for example, which depict the artist as a chair or an island, are meant to poke fun at himself. Keenan also pays tribute to many actors and actresses whose films and performances have inspired him over the years. One is Bela Lugosi, a horror film specialist who played Dracula,

another is George Raft, a gangster from the thirties.

There is a humor that is becoming more apparent in Keenan's more recent art. Perhaps he has come to terms with some of the things that tormented him in his earlier life. The artist's work seems to be cheerier. With his recent success, this is not surprising. The Museum of Modern Art in New York has purchased a painting and asked him to exhibit his work in a competition to be held in late fall. Two other pictures have been sold just in the last few days.

Keenan has no contact with the art world, so to place him within an academic framework of Expressionist or Surrealist thought would be inappropriate. He lives in a kind of isolation, he does not even receive a daily paper. Perhaps the picture entitled "Self Portrait, as an Island" is a fitting metaphor for the artist.

Prince sees her brother as "a solitary kind of man...[who]



"Self Portrait, as an Island", by John C. Keenan

rarely speaks." Keenan may be a man of very few words, but his art tends to scream out with emotion. Some of the pictures are frightening, others are curious or humorous, but all are brilliant - executed by a man of obvious talent and imagination.

For more information on the artist contact Grace Keenan Prince at 931-8792 or 482-3730.

Test Tones from Sofa

BY KATYA EPSTEIN

Sofa has a CD out! Those who spent our summer Sunday and Monday nights hanging at Woodstock and Purple Haze cock our ears in interest. Sofa makes the big time: a Friday night gig! I think I'll go out and buy the CD, just to see (hear, that would be) what it sounds like.

Sofa on CD is a bit disconcerting at first. When I tried to get my sound system to go as loud as Sofa gets at Woodstock one of my speakers jumped off its shelf and landed on the outlet below, smashing it in two.

Now I have my stereo plugged into an extension cord which is running into the kitchen, and I can no longer plug in my *four à micro-ondes*. Finally I dug the Discman which my roommate found in a classroom the other day out of the milk crate in his room and rummaged up some double-A batteries. With the volume cranked to eight, a beer in one hand and a cigarette in the other, it's almost like being at Purple Haze.

Because if there's one word that defines Sofa, it's LOUD. That might not sound very sophisticated, but when I tell my friends, "Oh you just have to come see this band with me, they're so awesome," they invariably ask, "Well, what do they sound like?"

And I can't tell them. I always just say, "LOUD. And mellow. And really loud. And really mel-

low. Like what's going on inside your head when you're so angry that all you can do is sit and stare at something until you've bored a hole right through it." Right. This band just doesn't sound like anyone else.

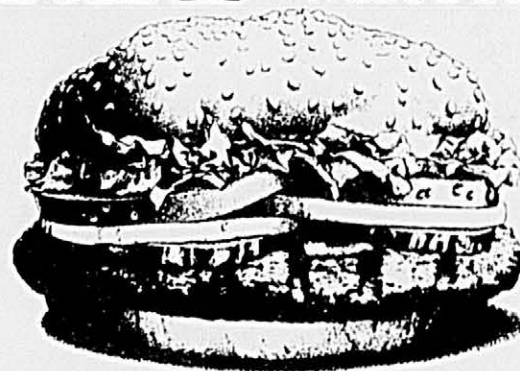
That's the other thing (besides the volume of the live show) you don't get on the CD - I truly miss seeing Brad writhing in front of his microphone like he was being strangled by an invisible octopus. Brad's a fun one to watch. In fact, I guess he has to be fun to watch, because in the bars you can't really make out much of what he says.

I've heard this is the idea, sort of a "make up your own lyrics" thing. Each song can be your own. Which makes me wonder why on the CD his voice is mixed so much more prominently. Brad just sounds better live. Then again, the CD was recorded nine months ago and the whole band is more together now.

The CD makes for good listening: Fifty-plus minutes of music that moves from languid lounge to bursts of hypertension. This band has actual skill in both writing and playing. Check out the last track, "Something's on your Side", my favorite song.

Sofa's new CD, "Test Tone" is being launched at Purple Haze on Friday, October 21st, 8pm. Priya Thomas opens. Tickets are \$5. The CD will be available at the gig for \$8.

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Students in the university of punk

Down By Law's Dave Smalley takes punk apart

BY JULIAN SO

Down By Law is not your average punk band. Consisting of Smalley (vocals, guitars), Sam Williams (guitars), Angry John Di Mambro (bass) and Hunter Oswald (drums), Down By Law are touring North America promoting their new album, *punkrockacademyfightsong*, their third major release.

The Daily talked with Smalley, who called from Mankato, Minnesota, where the band had played the previous night.

Smalley is a punk scene veteran, having founded straightedge band DYS in the early eighties. He moved on in 1985 to Dischord band Dag Nasty, and then skate-punk band ALL.

On the way, he has witnessed just about every aspect of punk, from hardcore matinee shows in grimy suburban basements and the birth of straightedge to the ironic ossification of some elements of punkdom such as Maximum Rock N Roll magazine and the Gilman Street venue.

Daily: What is punk to you?

Dave: That's a good question, and one of the reasons it is a good question is that the people at Maximum Rock N Roll now have decided that they

won't run ads or write reviews unless they decide something is punk or not. I just wonder how they would define that?

I mean, to me Iggy Pop and Lou Reed in the 60s were punk rockers, just like Jello Biafra in the 80s and hopefully we are today. I don't really know how you would define it. I think it's an attitude, probably. You could probably describe punk rock as just a big middle finger to the normal world and trying to do things your own way.

So, how does straightedge fit into all of this, because it seems to contradict your definition. It seems to have this big list of [what you should and cannot do].

Dave: For me, I really strongly support people who are straightedge and using their head, and believe in it as their way of life. But I don't support intolerance, and I don't support rule following... there's a minority of the straightedge scene today that's concerned with looks and with following the right rules, and you know as well as I do all the stuff they do; they're basically kind of intolerant.

In a way they are kind of fascistic, and I don't think that's part of what we set out to do... I think if someone can live that way, that's really great. I helped

create it [with DYS], so I have to support it and I do really lovingly, but it's supposed to have a head behind it, and not a uniform. When it stops having a head behind it, it just becomes obedience to DYS songs, or whatever.

There's this one song on the new album, "Haircut", that is basically railing against Seattle and all that. But at the end of it, you say "cept Nirvana." Is Nirvana a favourite band of yours?

Dave: I think they were one of the most important bands in rock and roll. They were really great. They came from a punk rock background and carried that attitude into their own kind of music, and you know, they did what they did better than anybody... the way they approached their music was outstanding and really exciting. [I] have no problem saying that I like Nirvana a ton.

Pearl Jam... is rehashing the 70s. I know a lot of people like them with them going multi-platinum, but I just think it's boring and crap. And now it's just way worse when another band tries to be like Pearl Jam, because Pearl Jam is just trying to be Bad Company, or Genesis, or Black Sabbath on a bad day... so now you're two or three steps further back from originality.

You see it every time there's a musical explosion of some kind. Everybody says, "Oh, this is how my band should sound, because that way we'll get signed and we'll become rock stars." That's a lot of crap as far as I'm concerned. I guarantee that you'll see it with Green Day.

Well, I think it's already happened quite a bit, actually.

Dave: Yeah, it probably has. I'm actually happy for all those bands, I'm not trying to take away from them one bit. There's



Punk rock... institutionalized!

a lot of people in the punk scene, especially from the hardcore scene...

...it seems mostly from the Gilman Street crowd, especially with Green Day...

Dave: Yeah, and the funny thing about that is that they've supported them for years while they were on Lookout, and then when they put out a record on Warner Brothers, which sounds the exact same as their albums since they first started... they hate them because they're huge, and I just think that's the most

crazy thing, you know? If you loved an author, would you hate them because he started selling books? No, his work is his work.

So who would be in your punkrockacademy?

Dave: I suppose you have to put in all the early first wave of British punk: the Sex Pistols, the Clash, the Jam, the Damned and the Buzzcocks. They would be the professors, and then all the early DC and Boston bands. And then Darby Crash would be permanently in the corner, with a dunce cap on his head. And the Black Flag guys would be out in the school yard getting into fights. I've never really thought about it.

Punk rock has been stuck with the reputation for humourless songs full of piss and vinegar, but Down By Law manage to inject elements of fun and humour into the mix. Having already covered Bob Marley and the Police on an obscure double 7" release, *punkrockacademyfightsong* features a version of the Proclaimers "500 Miles" that is loving, intense and downright hilarious at the same time. One can expect the same at their live shows, as Smalley promises to play Buddy Holly's "Oh Boy!" at their Montreal Show. Down By Law crashes Montréal on October 24th for an all-ages show with Samian, the Toadies, and Foreground at the Spectrum. Tickets are available at all the usual suspects for \$11.50.

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by Julie Cryslar

ZINE

EXPLOSION

The Montréal Scene

You read me? (A zine listing)

Small press literary

Arachne; \$3. Brand new literary 'zine, launched last week. Accepts submissions in poetry, short fiction, drama, art, and photography. Available at Danger, The Word, Argo, Café Books and Footnotes.

Broke; \$1. Poetry, fiction, photography. Available at The Stand, The Word

Elysium; \$1. A generalist 'zine which focuses on non-fiction, but also accepts submissions in short fiction, poetry, first person writing, and any form of writing which is thought-provoking. Available at The Stand and The Word.

Easy Descent; \$3. Small literary mag. Available at The Word and The Stand.

Errata; \$3.25. One of the more established literary journals in Montréal. Available at The Word and The Stand.

Henz; \$3. Annual anthology, appears in May. Published by ga press. Available at The Word, Paragraphe, and Danger!

Perhaps?; \$6.35. Poetry, fiction, etc. Latest issue recently launched. Available at The Stand and The Word.

Pawn To Infinity. Soon to be resurrected. Publishes fiction, non-fiction, poetry, etc.

Science Fiction

Montréal is not terribly big for sci-fi fanzines, but a number of Canadian 'zines are available at Nebula (1452 St Mathieu).

The Journal of Canadian Content in Speculative Literature; \$4.95. From Ottawa.

Imagine; \$6. En français. From Québec City.

On Spec; \$4.95. Started off as a fanzine, but has become glossier. From Alberta.

Musicality

Aggressive Gerbil; \$1. Mostly music reviews, interviews, etc. Looking for more humour and short fiction (accepts submissions). Write to Julian So 3754 Sewell, Montreal H2W 1V9 or e-mail B702@musicb.mcgill.ca.

Flaming Poutine; \$1. Covers Montreal's underground music scene. Traditional 'zine format, cheesy photocopied sheets, small type and cool comics and graphics. Albums reviewed by two standards, marketability and originality (with dollar signs and stars). Available at The Stand

Blazin' Auralities; \$4. Irregular review of spoken word recordings big and small. Includes radio station listings. Write to: 4083 Rue Clark, Montreal, H2W 1X1.

LGB

Lesbo-Info; free. Bilingual newsletter for the lesbian community. Write to C.P. 2381 Succ. Dorval, 303 Ave. Dorval, or call 932-0510 for info

Liliane Comix. \$1.50. Lesbian comics by Leone

Franson, cute drawings of her cats and her procrastination problem.

A Bit Of Everything

Peepeekakapoopoo; \$1. Produced last winter, some cool reading material. No submissions. To buy or trade write to: Diffusion Noire, P.O. Box 852 Succ. Desjardin, Montreal, H5B 1B9.

London Life League; \$2. Devoted to discussing the wearing of corsets for their erotic value. Accepts submissions, no trades or back issues available. Available c/o London Life League, P.O. Box 13190, Place Bonaventure, Montreal, H5A 1H1.

Comics and Animation

Angry Comics: The Big Book of Bad Asses; \$2. Offensive, loutish and politically incorrect comics. No submissions. Write to: 733 43rd Ave., Montreal, H8T 2J5.

Comicipia; \$5 for non-members. A small apa. Produces an issue every two months. Includes comics and comic-related material. Available by word of mouth and at Librairie Astro.

Gag; \$2+SASE. Surreal comics by Mikel Magnusson. No submissions. 4699 St Urbain, Montreal, H2T 2U9.

Impress Your Friends. Reviews mini-comix from around the world. Prints letters, no submissions. Available from Chantale Doyle, P.O. Box 42033, Montreal H2W 2T3

Longshot Comics; \$3. The biggest mini-comic on record (84 pages). Whole story is drawn as if it were a longshot, each character is a tiny dot. Available at Danger! or from Shane Simmons 73 43rd Ave. Montreal, H8T 2J5.

Misery and Vomit; \$2. Comics by Chantale Doyle. Available from Chantale (same address as Impress Your Friends).

Perverf; \$3. Not your typical sex comic. Tales of drunkenness and debauchery. Includes short pieces by Pat McEown and Chantale Doyle. Available from Gavin McInnes Box 42023, Montreal, H2W 2T3.

Veena and the Time Machine; \$1. A surreal story of a time travelling science student. Accepts submissions. Irregular publication. Available from Eric Theriault, P.O. Box 110, Succ. C. Montreal, H2L 4J7.

The Village Idiot; free. An extremely silly humour and comic 'zine produced by Bill Chabanneau. Available at Danger!, Librairie Astro, Nebula, The Word, Librairie Alternative Book Shop, Empire Comics & Cards, and a number of locations on the West Island and the South Shore.

ZINES are small, independantly produced magazines that cover a whole host of topics from music to b-movies, from the ultra-bizarre to the very normal. If you're interested in something, there's probably a zine out there for you. And if there isn't—you can make it yourself.

Zines cover just about any topic you could think of, and many you wouldn't. One Montreal-based zine is devoted to discussing the wearing of corsets for their erotic value.

For comprehensive listings of what's available, check out *Fact Sheet 5: The Definitive Guide to the Zine Revolution* (available at Danger! for \$4.95). For a comprehensive menu of e-zines and e-journals use gopher==> garnet.berkeley.edu 1250. Many are available online. One of the best of these is *Bad Subjects*, an e-journal produced by politically-minded grad students at UC Berkeley.

Zines in Montreal

The zine scene in this city is actually not that big—especially in comparison with New York, L.A. and San Fran. In Canada, most zines come from Vancouver and Toronto.

One area that has exploded in the last few years is the small-press literary genre. These are generally put out by writers in order to create a forum for their own work, and that of their friends.

Corey Frost of *ga press* which publishes an annual journal called *Henz* says "although chap-books and zines have been around since the '30s, its really a '90s phenomenon. People want to take publishing into their own hands."

Often people start making zines because they want to address issues that are often ignored by mainstream and alternative media.

Tally Abecassis, who helps create *Elysium*, a digest size literary and non-fiction zine, says, "The project started when my friend and I were sitting around drinking coffee and thinking

about how career-focused a lot of our friends are. They take courses in their own department and electives that are related. We wanted to cover academic issues in a creative and personable way. We don't want to be specialized, we want to be generalist. We want to incite people to think, and to write.

Another subgenre within zine culture is the *apa* (amateur press association). This is a group of people who contribute small zines to a person who compiles them and distributes them to each member.

One Montreal-based apa is run by Mike Aragona and Jeff Boman. Unlike many apas, this one is available to non-members at Astro Books. Like most zines it is not for profit. Mike Aragona says:

Most zines are only available from the creators, check out these handy-dandy listings or Fact Sheet 5 for addresses. Some zines are available in alternative bookstores, for example:

Danger! 3968 St- Laurent
L'Androgyne 3635 St- Laurent
Librairie Astro 1844 Ste- Catherine W.
Librairie Alternative Book Shop 2035 St- Laurent
Paragraphe Bookstore and Cafe 2065 Mansfield
Nebula 1452 St- Mathieu
The Word 469 Milton

"Comicipia started out three years ago as a means of putting out personal work, a way to get practice and feedback on personal projects and a forum to discuss comics with other fans."

This communication is one of the hallmarks of the zine revolution. Julian So, who produces a music zine called *Aggressive Gerbil* says "It's a lot of work to put out. Right now we're three week behind schedule. But its good for networking, you get to meet neat people that you wouldn't otherwise."

Often zine makers will trade their zine for others, share ideas, and get feedback. If you want to meet other people who are interested in underwater marriage ceremonies, one of the best ways is to start a zine.

The burning of par

A history of shame and horror

by Naeema Abdul Karim

The Indian State of Jammu and Kashmir is a mountainous territory surrounded by the even higher peaks of the Himalayas. Like Canada, it is a land of maples and evergreens and lots of water, lakes, rivers and streams. To the lowlanders of South Asia, it has always been an ethereal escape from summers which average 35 - 45 degrees Celsius in the plains.

Houseboats and floating palaces, exquisite woodcarving and embroidery, and the hospitality and good humour of the people made it perhaps the most popular tourist attraction in the sub-continent. But, at the same time, since the creation of India and Pakistan in 1947, Kashmir has been a bone of contention between the two squabbling neighbours, and a flashpoint for frequent hostilities.

The Valley of Kashmir has been described as heaven on earth, a Shangrila inhabited by some of the planet's longest-lived people. Among other things, Jesus is said, by certain people, to be buried there. At any rate, a very ancient grave is devotedly maintained by an old man who claims to be a direct descendant of the Messiah.

Some say that the people of Kashmir are the lost tribe of Israel. Others claim that the light-eyed, fair-skinned Kashmiris can be traced back to troops from the army of Alexander the Great who, having found paradise, gave up wandering and killing, settled in the green forests of the Valley.

To understand Kashmir's current predicament, it is necessary

to refer all the way back to the old Raj. It coldly applied Machiavellian principles of divide, conquer and control so thoroughly, that their effects are hardly diminished nearly half a century after the departure of the colonial masters.

Kashmir was one of several "princely states" which the British administered through local rulers. This meant that Nawabs and Maharajahs were titular, but essentially powerless sovereigns, much as Elizabeth II is Queen of Canada. Significantly, such rulers were usually Hindu in predominantly Muslim states, and vice-versa.

There are castes of Hindu Kashmiris, such as the Pandits, for example, to which Jawaharlal Nehru belonged, but Kashmir has been overwhelmingly Muslim since at least 1310 AD, and was governed by Muslim rulers from that time until the 1800's. In 1846, it was sold by the imperial powers to a local Hindu warlord, Sardar Gulab Singh, for the sum of 7.5 million rupees. Thus, it was in consonance with colonial principles that, in 1947, Kashmir's population was more than 80 per cent Muslim, but its ruler was Rajah Hari Singh, a Hindu.

Kashmiri Muslims date the beginning of their struggle for freedom to 1924. For them, a high point was reached in 1946-47, when a small portion of the state broke away from Hari Singh's regime and established the revolutionary government of Azad (free) Jammu and Kashmir.

When the British partitioned India in 1947, princely rulers were invited to choose whether or not they wished to affiliate their territories with Pakistan or India. Not surprisingly, Hari Singh chose to join India, against the wishes of the vast majority of his Muslim subjects. His choice was responsible for massive migrations of Kashmiri Muslims to Pakistan, and of Hindus, from what was now Pakistan, to India. It is not surprising that this unprecedented uprooting of homes and families in the name of religion, led to genocide of massive proportions.

The fratricidal bloodshed which occurred all over the subcontinent in 1947 is only partially documented. In the part of Kashmir which had been ceded to India, mob rule combined with civil unrest to create a raging civil war. The Maharajah fled and the Indian military moved into Kashmir. Even this contingency did not quell the uprising and a vicious conflict raged for nearly two years.

Naeema's history

In 1947, my Kashmiri namesake was eight years old. There are only two faded and fuzzy photographs of her: when the family fled for their lives from Jammu to Pakistan, most belongings were left behind. And when the bus they were on was attacked near the border, those who survived had worse things to deal with than the loss of possessions. In the picture, anyway, Naeema is a smallish, huge-eyed child whose expression makes her look much older than her years.

What put that look in Naeema's eyes, is crucial to an understanding of what is happening in Kashmir today. It concerns the mindset of women raised in traditional families in those days and these — the internalized cultural values that explain why Naeema and others like her, behaved as they did and continue to do so. Understanding that mindset reveals new aspects of the human rights abuse which is being strategically implemented in Kashmir today. It was a conditioned internalization which made this eight year old girl understand that she had brought dishonour to her family by being kidnapped and away from home for more than a few hours — even though she could not have been aware of the facts of life and possibly hadn't been raped — yet.

My belief that Naeema was, in every other respect, a child like any other on the planet, (although

perhaps somewhat better endowed in the bravery department) is illustrated by the fact that the day before the family were to leave their hometown forever, she disappeared. At this time, the entire Muslim community had packed themselves together in one large mansion. Safety in numbers, and look-outs on watch.

There had been death and anarchy in the streets of the city for weeks. Anyone, from any community, risked death from sniper fire or wandering mobs as soon as they ventured outside. A man who lived through that nightmare has described the streets as littered with severed hands and the gutters choked with blood.

So when Naeema disappeared, her mother was beside herself. Several terrible hours later, she wandered back nonchalantly. She seemed surprised at everyone's concern. "I went home to get my sewing basket," she explained, indignant that it should have been left behind.

Naeema was the fifth child of her parents and the first girl. Only two boys had survived infancy. The first son died of whooping cough and the second was born with a congenital defect which could have been easily repaired in the "West", but was then inoperable in India.

Her oldest brother was a handsome, mischievous boy of fourteen, about to graduate from high school that year. He was sent on another bus with his uncle to safety in Pakistan, the day before the rest of the family left Jammu. The only survivor of that bus saw them hacked to death from the cornfield where he lay hidden in terror.

Her ten year old brother was sitting beside Naeema on the bus her family took the next day. He was unable to remember, even under hypnosis, what happened when they were ambushed. He regained consciousness lying on the edge of a ravine outside, surrounded by the corpses of men and boys, who had been mutilated, as he was, by axes and spears. Elderly women, and those who were pregnant were either butchered outright or, for some reason, only slightly injured. All the girls and young women were gone.

Two of Naeema's "aunties" were teenagers at the time. When mobs attacked the bus, young Hindu men singled them out and took them away quickly. "We came especially for you two" said these former neighbours, as if to comfort and flatter them.

Luckily for these women, their



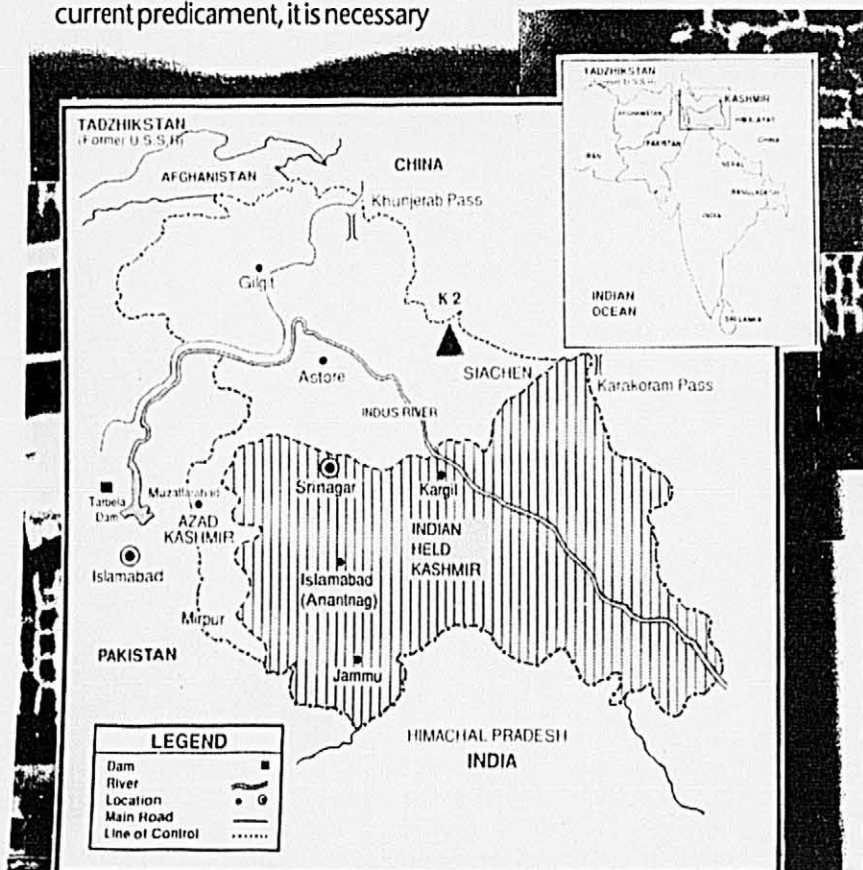
"She lost her children, she lost her h

abductors were apprehended by a senior Indian Army officer who, operating without orders and in the face of mob reprisals, saved many victims of attack and rounded up kidnappers, providing protective custody for the women and sending them, eventually, to Pakistan.

Some weeks later, this same officer arrested a man who had "collected" a large group of little girls, Naeema among them. He sent the children to Pakistan, to be identified and returned to their families. One of these girls did eventually find her parents and remained with them.

But all the others chose to slip away and return to Kashmir because they believed that they would dishonour their families by staying, as females whose chastity could be called into question. Naeema disappeared with them because she acknowledged, as the others did, the construction of her role as the repository of her family's honour and shame.

Sexually victimized women and children like Naeema, then and now, attempt to become living nonentities. The acceptance of a gender role as the symbol of their families' most cherished attribute, and the power of such conditioned subjectivity makes them into dehumanized trophies of war. This powerful internalization of her gender role caused Naeema to bury the terror and loneliness of a kidnapped child and has kept her silent about her whereabouts and parentage for fifty years, to protect her family's honour.



Paradise Lost in Indian-occupied Kashmir



her husband and her entire family. Her house was burnt."

Naeema's elderly parents openly acknowledge that nothing matters more than knowing where she is and having some kind of contact with her. As Kashmiri refugees they are unable to return to Jammu to search for her and thus, her mother has never been able to close the chapter on her daughter. Nearly every month some well-meaning visitor from India, claims to know who she is, or to have met someone who might be her, or promises to track her down.

Naeema's story, one of many thousands, illustrates how the rape and victimization of women is an abuse that creates waves of dysfunction and pain which go on for generations. In traditional communities from Bosnia to Bangladesh, every woman understands the implications of her position, through which the honour of others, whom she cares

for, is bound up in her personal powerlessness.

Shame and shamelessness

Women who are victims of sexual assault are further dehumanized by the knowledge that the fact that they have been tortured matters less to society than that their suffering has rendered them dishonourable. For this reason, the extent of female sexual victimization will never be disclosed. Given the opportunity, most women choose to hide what has been constructed as their shame and bear their physical and emotional burdens alone.

In 1947, and 1948, the turmoil in Kashmir led the United Nations to acknowledge that the Kashmiri right to self-determination should be respected. Two consecutive resolutions were passed, calling for a plebiscite to be held to determine the political future of the state. To

date, the Indian government has not complied and would clearly like to have Kashmir accepted as a part of India, viewing it, over time, as a fait accompli.

India and Pakistan have never been comfortable neighbours. There have been border disputes, clashes and wars, none of which either side can afford. Both countries sacrifice funds desperately needed for healthcare, education and other social necessities to the maw of military spending, ostensibly for protection against the hegemonic designs of each other. It is now feared that both countries possess nuclear arms: probably their proximity is the only real deterrent.

Until very recently, the likelihood that Kashmiris would agitate for self-determination with sufficient vigour to disturb the status quo seemed to diminish year by year. Since the late eighties, however, the younger generation has increased demands for freedom in confrontational ways, protesting, agitating and engaging in a number of guerrilla style acts. Indian officials and foreign tourists have been abducted, police and army patrols ambushed, etc. The topography is ideal for hit and run attacks by small groups of fighters.

It is tempting to conclude that this renewal of nationalistic demands is a spillover of the wave of neo-fundamentalism so actively encouraged by US support of the Afghan Mujahideen and fuelled by the ubiquity of weapons which were siphoned into the general area from supplies to that conflict. Certainly, the young "freedom fighters" have adopted behaviours and rhetoric which are not traditionally Kashmiri.

This speculation is probably irrelevant. It is more pertinent to say that a civil uprising is happening and growing in the Kashmir Valley and that this popular movement is demanding the legitimate right to self-determination which has so far been denied to the Kashmiri people.

The response of the Indian

government has been to ignore the human rights issue, brand the freedom fighters as Pakistan-trained terrorists, and systematically to suppress the entire movement by any possible means. Statistics give a good indication of the serious view that India takes of the uprising. At present there are half a million BSF (Indian Security Forces) in Kashmir, which has a population of approximately two million people.

The fact that the movement is not dying down over time, and in fact, appears to be growing, has resulted in India's implementation of measures which deserve widespread condemnation. Evidence of the torture and killing of demonstrators, protestors, suspected freedom fighters, healthcare professionals and educators has been documented by Amnesty International, Physicians for Human Rights, Asia Watch and other impartial, international observers.

These agencies have published volumes of photographic evidence of the torture of men, women and children in Kashmir. They have documented cases of the physical coercion, rape and killing of medical personnel who have been punished for refusing to suppress or deny evidence of Indian Security Forces atrocities.

The raped and mutilated corpses of women have been thrown into rivers which flow down from the Indian held territory into Azad Kashmir. They are intended to serve as a taunt to the growing numbers of refugees from the Valley and a warning to the people of Azad Kashmir, not to support the liberation movement.

In 1991, thanks to the courage of a large number of women who disclosed that they were gang raped by Indian forces, news of the perpetration of sexual assault as military policy received widespread attention in the international press. Unfortunately, to avoid publicity, attacks now concentrate on outlying villages where the media are less likely to have access, and where women are more isolated and less empowered.

It is not the intention of this discussion to suggest that maiming and killing are less cruel than sexual assault. It is important, however, to underscore the growing global awareness of the fact that the sexual victimization of women, under any circumstances is a human rights abuse. Given this understanding and the fact that sexual victimization is drastically under-reported, it is necessary to further highlight the political rape of Kashmiri women and to condemn it as a war crime.

The men who sexually victimize

the daughters and wives of their enemies, the soldiers who gang rape Kashmiri village women in front of their husbands and brothers and, above all, and the officers who choose to encourage this form of abuse as part of a military strategy, act with a clear understanding of the cultural constructions of honour, the symbolic objectification of women and the social implications of what they are doing.

In 1947, the aim was to commit genocide by killing Kashmiri males and despoiling the symbols of their cultural honour, the women of the community. During the past five years, the gang rapes in Panzpora, Kunan Poshpora and in countless, unnamed Kashmiri villages, are perpetrated to serve the same aim. It is important to reiterate that these are war crimes, not isolated phenomena or "natural" concomitants of military conflict.

Rape, it has been argued, under any circumstances, is a political crime against women, perpetuating the repression inherent in our patriarchal societies. But the political rape of women in traditional cultures compounds the abuse. It exploits social norms which make rape an effective military strategy to demoralize men of the enemy community.

To both the perpetrators of sexual abuse and its victims, within this context, the pain of the rape victim socially constructed as being less important than the outrage to the honour of her male relatives.

Women are physically assaulted as a result of their objectification and further dehumanized by social constructions which make them ashamed of their victimization. For this reason, Kashmiri women are being gang raped as part of a deliberate military strategy aimed at demoralizing and suppressing the activities of those who agitate for freedom.

On October 29th, the current situation in Kashmir will be raised before the UN General Assembly. It is difficult to find anything positive to say about human tragedy.

Nevertheless, it will be remembered that Kuwaiti women who were victims of political rape during the recent Gulf War were ostracized by their families and society at large. This has not happened in Kashmir and it is encouraging to note that community leadership is making the sexual victimization of women a prominent part of their attempt to alert the world about India's human rights abuse in the Valley.

On Oct. 27 the Indian Progressive Study Group will hold a discussion on the current situation in Kashmir at 6pm in the Board room at Thompson House. All welcome to attend.

The response of the Indian government has been to ignore the human rights issue, brand the freedom fighters as Pakistan-trained terrorists, and systematically to suppress the movement by any possible means.



Miles brings winter to Montréal

BY PETER GRAEFE

Getting good press is almost a given for singer-songwriter Lynn Miles having had her music likened to the work of Joni Mitchell, Connie Kaldor and Shawn Colvin. Miles, admits that she fits into that territory. Nevertheless, she adds, "I do what I do and people can decide for themselves." While Miles has traditionally worked in the folk tradition, her recent work with Fun For Malakai alumni has added a harder edge to her sound. At the same time, Miles has noticed increased diversity in her audience.

Miles' songwriting tends to the romantic or the tragic-romantic. "I don't write a lot of political songs," Miles concedes, "but when I do, I try not to be too preachy. A political song has to be wrapped in a beautiful package, because its more compelling that way." Such is the case with the song "Remembrance Day," which has been shown on video across Canada. It opposes war on a micro-level, telling the story of one woman on Remembrance Day and her sense of loss at such things as the fact that there is always someone missing at the table.

Of all Miles' songs, the one that is forever being requested in concert and singled out in reviews is "It's Hockey Night In Canada." Inspired by the coincidence of the anniversary of the Lepine murders, the use of sexist jokes by Liberal Senators and a



Lynn Miles' nice teeth

Rock'em Sock'em Hockey ad, the song has proven compelling, even to reviewers unaware of the context. Miles believes this reaction may come from the "imagery that's beautiful and Canadian. There's something about the snow and hockey."

There is certainly something about the frequent use of winter imagery. Some of that may come from working in Ottawa, which in Miles' words provides, "a geography and isolation that makes for good writing." And contrary to popular belief, Miles stresses the presence of a lot of great

writers in the Nation's Capital, who are "supportive but solitary at the same time."

While Miles has not played at the Yellow Door for ten years, her growing fan base and recent worldwide music publishing agreement with Nashville-based Criterion Music increases the likelihood of more frequent doses of her vibrant guitar and classically trained voice for Montréalers.

If you are interested in Lynn Miles' music you can write: *Snowy River Records*, P.O. Box 4655, Station E, Ottawa, Ont. K1S 5H8.

disc reviews

Single Gun Theory
Flow, River of My Soul
Nettwerk

The music of Single Gun Theory is all about context. It would be too easy to give *Flow, River of My Soul* a bad review solely on the basis of the excruciating preciousness that saturates the lyrics. Similarly, the new-agey and ominous soubdites used throughout the album are beyond hokey.

Somehow, though Pete Rivett-Carnac and Kath Power manage to carefully weave together a soundscape of interesting loops, sinuous beats and exotic musical samples that make any questions as to their tastes in subject matter a moot point. Underscored by Jacqui Hunt's ethereal voice, the music of Power and Rivett-Carnac creates a dream-like atmosphere that makes the aforementioned preciousness and hokiness immaterial to the enjoyment of this excellent album.

— by Julian So

22 Brides

The vocals are what capture your attention. And although the sound is far from heavy, the album is menacing underneath. In fact, only when listening to the lyrics carefully, do you realize that there could be something potentially eerie about two harmoniously clear female voices singing in perfect harmony about such ghastly subjects as a day in the mind of a serial killer who derives strength at the expense of his victims in "King for a Day".

Their entwined voices are so relaxing that you may not realize the tragedy that they sing of. The efficient backup band complements sisters Carrie and Libby

Johnson's potent vocals — a pleasing combination. If you're feeling moody, this could be the album to try.

— by Catherine Cheng

Galliano - "The Plot Thickens"
Phonogram

You know how you can meet someone for the first time and in five minutes you get the feeling that you know them? Like, they remind you of a friend, someone you like, or maybe someone you don't like? Well...

This album was my first encounter with Galliano, and after three songs, I just knew that I'd heard them before. They bear an uncanny resemblance to Arrested Development. Something about this particular combination of hip-hop rhythms and political lyrics decrying humanity's exploitation of humanity and our common planet.

Which is not to say that it's a bad album. It is... but if you hate Arrested Development, don't buy it. If you do like AD, you'll cream over this. The songs are easy to dance to, I'll give it an 8.6. And for you aspiring eco-terrorists out there who lost your copy of Earth First's address, it's in the liner notes.

— by Andrew Winton

Cro-Mags
The Age of Quarrel / Best Wishes
Another Planet / Profile

The Cro-Mags first burst onto the hardcore scene at its peak in 1982. Heavily influenced by scene veterans Bad Brains, they followed the standard HC regimen of playing basement matinee gigs like hundreds of their peers in suburban Washington DC, New York

and Boston.

This re-release features the Cro-Mags' debut and follow-up releases, *Age of Quarrel* and *Best Wishes*, on one CD. It's attractively packaged with a clever cardboard case and a not too obnoxious band history with photos.

But the idea that the Cro-Mags are the seminal band that punk types make them out to be is not really evident from the music. "Age of Quarrel" and "Best Wishes" are quite second rate, possibly a reflection of the constant internal turmoil that dogged the band throughout its rather brief existence, and for that reason, file this re-release under "for devoted fans only."

— by Julian So

Obituary
World Demise

So what, if the lyrics are insignificant and you can't really (although you can try) sing or growl along. That's not the point. It's the intent that counts. Although the lyrics are more prominent on this album than previous Obituary albums, the overall sound still rules in this musical hierarchy.

So it's okay if your mind drifts and you're not paying attention to the lyrics, while your head unconsciously shakes itself back and forth and you have flashbacks of your very first mosh. It's perfectly fine, even though this time the lyrics and cover art have socially conscious pretensions — planetary and environmental catastrophe.

Retaining their majorly heavy sound and basic roots, this album boasts better sound, more diverse rhythms, and better lyrics. Still total death metal — so why not?

— by Julian So

Independent radio station under fire in Mexico

Last Sunday around 150 members of the Mexican Federal police, the *Policia Judicial Federal*, forcibly seized the equipment of the radio station Televerdad. Fortunately nobody was injured or kidnapped. The independent radio station, Televerdad, had been transmitting since September 9th. The Federal Police grabbed the transmitter, the antenna, four tape recorders, around 52 cassettes, microphones, mixers, and other equipment.



Mexican radio is controlled by 12 wealthy families leaving little room for independent radio stations.

The seizure of Televerdad's equipment leaves only one independent station in operation, Radio Pir. The stations provide critical news concerning issues such as NAFTA and the recent elections in Mexico which evidence suggests were rife with fraud. Demonstrations are expected to take place this week in the streets of Mexico in protest to the seizure.

Turkish army destroys Kurdish villages

The US supplied army of Turkey is carrying out what one of its commanders calls the largest military operation in modern Turkish history. The target — Kurdish civilians in Tunceli province in Turkish occupied Kurdistan.

As of October 9, thousands of Turkish soldiers had burned down more than 30 villages in the southeastern area, according to a Reuter report. Since 1984 the Kurdistan Workers' Party (PKK) has led the decades long struggle against Turkey. Unable to stop the PKK, the government has shifted its strategy to attacks against all Turkish people which includes burning homes and destroying the populations water supplies in the Kurdish region.

Source: *New York Transfer News Collective*, October 19

Police protect illegal waste facilities

(Thermal, CA) - Tribal leaders and members from the Torres Martinez Desert Cahuilla Indian Tribe in Southern California have begun a non-violent blockade of the illegal sewage sludge facilities on their land. In response to the fire that burned for a week at the sludge facility, and the failure of federal agencies to enforce federal environmental law and shut the illegal sludge operations, the tribal members have begun a dramatic escalation to their protest to protect their land, environment and sovereignty.

"We the tribal members of the Torres Martinez Reservation are taking a stand to stop the sludge dumping on our Reservation," said Alec Dominguez. "The government never lifted a finger to help us, so we have no alternative but to exercise our sovereignty and enforce tribal and federal law."

Riverside County Sheriffs have said they will arrest protesters. This action would be illegal, as they have no jurisdiction on the reservation.

Source: *New York Transfer News Collective*, October 19

Exclusive rights

A statement made by a former U.S. senior official raises further questions about the U.S. presence in Haiti. Speaking last year on the US role in the Caribbean island and the training of a new Haitian civilian police force and army, Ellen Cosgrove, a former senior official at the U.S. embassy in Haiti stated "we (the U.S. want exclusivity (in selecting and training the new force) because we are the best in the world - we proved that in Panama and El Salvador."

The crucial role the CIA played in bringing instability to both Panama and El Salvador is well documented by both human rights organizations and former attorney general Ramsey Clark coordinator of the International Action Centre. The IAC can be contacted at 212-226-7171.

James Bay — a first hand account

BY MATT PATERSON

With controversial and remote projects, such as Hydro-Québec's James Bay power schemes, it is difficult to get first hand information; we must rely on inherently biased media hype. However, the Civil Engineering department gave students a chance to view the La Grande river hydro-projects first hand during their annual construction colloquium.

The eighteen hour bus ride due north gave us an idea of how extremely remote James Bay is. As we travelled further north the environment slowly became more and more desolate, the trees are scantily clad with thin anorexic looking leaves. Overall, the land tells its tale of environmental frailty. A tattered tee-pee, next to a dilapidated shack, stood as an omen for what was about to be seen.

A tour of the hydro-projects was given by a pair of Hydro-Québec's public relations workers. The La Grande river complex consists of a series of seven dams capable of providing approximately 50 per cent of Québec's energy needs. All but one of the dams are powered through the use of reservoirs, which inevitably means the flooding of land. In total over 10,000 square kilometres of land was drowned. According to Hydro-Québec, while this may sound like a large area, it is only three per cent of the total land in the James Bay region.

There are several advantages to dams and hydroelectric power. Water power is safe because it requires no burning of natural resources, produces no hazardous waste, and is a renewable resource as no water is used up. It is extremely efficient to transfer water energy into electric energy, making it one of the cheapest alternatives. Water power costs only four cents per kilowatt hour as opposed to nuclear power which costs seven cents, and coal which can cost up to ten cents per kilowatt hour.

Drowning Cree land and history

When the dams were conceptualized and built in the early 1970's, there were no environmental impact studies required, so none were done. The only consideration Hydro-Québec took environmentally was to prevent contractors from working near or destroying nesting sites.

Hydro-Québec will admit to two major environmental problems with the La Grande project. The creation of reservoirs greatly increased the level of the toxin methyl mercury in the water to over four times the acceptable level. They claim that half the methyl mercury level was produced when plants were

drowned by filling the reservoir, and the other half was from industrial wastes and acid rain.

The creation of new bodies of water have also caused climatic changes. There is more fog, and the temperature is one degree Celsius warmer in the autumn and one degree colder in the spring than before the James Bay project was implemented. The impact on fish life, wildlife, and plant life in these areas has not been determined.

Hydro-Québec claims that the dam projects have benefited the local indigenous people more than it hurt them. Before impounding the reservoir Hydro-Québec did an archaeological survey of the site. On it, they found an old Cree burial site. They asked the Cree if they wanted it moved, otherwise they would drown it.

The burial site, which could not be moved for traditional reasons, is now under water and a small, gaudy memorial to it has been erected on top of one of the dams. During their presentation Hydro-Québec claimed that no people or villages were displaced. In contrast to this claim our group later visited a group of Cree villages that had been moved from their original location.

The town of Chisasibi was once located on Fort George island in the mouth of the La Grande river. Around 1977 increased flow in the river caused by the dams slowly began to erode the island away. Hydro-Québec offered to move the town or reinforce the banks to prevent the erosion. The people of Chisasibi chose to stay put.

However, between 1975 and 1985, the population tripled, apparently a result of the changing lifestyle due to the introduction of European culture. Located inland, the town was simply and hastily built with financing coming from Hydro-Québec. The houses are made from wood and corrugated iron. Poor construction of the buildings gives them a very temporary feeling. Despite having over 3000 residents, the town looks deserted.

Abraham Foritchimo, an old Cree who has lived through all the projects, said "they [Hydro-Québec] destroy so much land, hunting grounds, and [they] still don't care, just keep building dams and dams, dams, dams."

Most of the young Cree, who grew up with the dams, know that they cannot do much now the dams are finished, but believe that it should not happen again. "We hate Hydro. We're very active in all the town

meetings [on the new hydro-projects]" said one group of young Cree.

One Hydro-Québec official said "I hate the Indians, all they do is complain and blame us for

Cree have been disastrous.

Hydro-Québec's latest dam project for the Grande Baleine river is now under much scrutiny. The government has created strict

"I hate the Indians, all they do is complain and blame us for their problems and their alcoholism. We [Hydro-Québec] did so much for them."
— Hydro-Québec official

their problems and their alcoholism. We [Hydro-Québec] did so much for them."

While Hydro-Québec's claim of bringing money and jobs to the Cree people is true, it was short lived and results were not always positive. As construction jobs were temporary, now that the projects are almost completed most of the Cree are left unemployed. Additionally, there are now so many cases of alcoholism that Chisasibi has been forced to set up a road block to prevent alcohol from coming into the town. The impacts of the project on the traditional way of life for the

environmental policies and there are many Cree and Inuit councils who are trying to make sure the first nations people of the region are not adversely affected by the project, if it goes ahead.

The views, information, and observations in this article are derived solely from what was learnt while at James Bay from both Hydro-Québec and the Cree people interviewed. For more information on the environmental aspects contact QPIRG at 398-7432 and ask for some one involved with Eco-watt.

For information on the plight of the Cree people contact The Nation at 272-3077.

Montréal Infused with the Water of Life

BY STEPHANIE MACLEAN

In an attempt to further their image as Montréal's "good time Celtic band", Liam Callaghan & the Water of Life will open up for Scotland's Runrig this Friday night in a sequel to last year's Celtic rave.

Assembled in August 1993 for the McAuslan Celtic Festival, the Water of Life has played only five gigs, four of them at the Spectrum. The band's leader, Liam Callaghan was the driving force in bringing together the group. Having played locally for the past seven years at bars, like the Old Dublin and Hurley's, he had met many local musicians and thought that putting together an all-star Montréal Celtic band would be fun.

This band is a veritable who's who of the local Celtic scene, with all of the members playing regularly at Montréal bars and pubs. In putting together talent for the Water of Life, Callaghan called upon Thom Gossage, who is the drummer and David Gossage, who plays flute, whistle, guitar and arranges the songs. Pat Donaldson plays base, Bob Stagg plays keyboards and accordion, and Christophe Comte plays fiddle. Bob Cussen is the band's mandolin and fiddle player and Callaghan himself plays guitar and sings.

The number of people in Water of Life ranges from 6 to 8 which lends itself easily to the high energy inherent in their concerts.

The energy seems to be highly contagious. As Callaghan says, it's hard to tell who enjoys themselves more at the shows: the crowd dancing like crazy or the 8-member band playing up a storm. This enthusiasm moved the group, in June of this year, to record the album *Crooked Jack* which is currently on CKUT's Top 35.

Since the record's release, the higher-ups at the record companies have become interested in the group, but the Water of Life prefer to continue to build their fan base and getting the average person on the street to know them.

Callaghan admits that he is very protective of the band. While he is flattered by the recognition the band is receiving, Callaghan doesn't want people to tell him what's best for the band. Apparently he would rather make his own mistakes. In the end, he said, "I want to be in control of it."

Callaghan and the band hope to do a tour across Canada in the near future, paying particular attention to the colleges and universities. They also hope to win over European crowds.



LIAM CALLAGHAN AND THE WATER OF LIFE WILL PLAY METROPOLIS THIS FRIDAY

Callaghan stresses that the band is "not a weary road thing... we all play and we really like this band."

Getting more radio play is a priority for Callaghan in order to encourage people to come out and see their shows. This strategy seems to work: their last show drew about 800 people.

Their goal is not to be "the next anything". Rather, they would prefer to bring their music to as many people as possible for as long as possible. For Callaghan, maintaining a strong and ever increasing fan base is a crucial part of this process.

Although this is a relatively new band, Callaghan seems determined to keep with it and use the members' playing experience (about a century's worth of it, he figures) to show people the music that they are so proud of.

As Callaghan says, "I'm going to take this band to the grave with me." You can't get much more dedicated than that, now, can you?"

Liam Callaghan and the Water of Life will be playing on Friday, October 21st at Metropolis at 8pm. Tickets are \$19.95 and are available at Metropolis or by calling 790-1245.

The Sinn Fein in Montréal

BY RYAN FITZGERALD

On the tail end of a three week tour of North America the Sinn Fein spent last Thursday in Montréal. Speaking in front of a crowd of over two hundred at Concordia University, Gerard Adams, president of the Sinn Fein, was here to redefine the Sinn Fein struggle in its latest incarnation.

The Sinn Fein—political arm of the Irish Republican Army, has been trying hard to stay fashionable. It's not easy these days. In a world now shaped by trends in peaceful coexistence, democracy, and orderly liberation, the traditional 'revolutionary chic' of the Sinn Fein party line is losing its lustre and falling behind the times.

Leaders long respected by Sinn Fein supporters, men such as Mandela and Arafat, have fallen in line behind the new vogue of reconciliation and consensus. Adams has begun advocating the high road to democratic process, not the well beaten path of political attrition.

With this latest cessation of violence, an IRA cease fire August 31 followed by a unionist one last Thursday, an epiphany of tolerance, rationalism, and electoral process may finally be visiting the 'troubles' of Northern Ireland. This Adams maintains, calls for a reinventing of the role of the Sinn Fein.

The IRA has been in a precarious position of late. A three-fold development has put a squeeze on support for its military agenda and is beginning to jeopardize its political leverage.

The first development is its isolation from traditional providers of funds and weapons. Former U.S. Attorney Rudolph Giuliani began a crackdown on IRA activities in America after IRA bankrobber Joe Doherty was jailed in New York City for extensive cash and gun transactions. Eastern Bloc nations no longer provide the IRA with its weapon of choice, Czech-made Semtex plastic explosives. And support from nations like Iran and Libya has been curbed somewhat in the face of international pressure. Its coffers nearing exhaustion, lack of external support has left the IRA to its own devices.

The second development is the continuing erosion of the political legitimacy of the Sinn Fein as the true face of republicanism (Catholic, pro-unification, anti-British involvement). In 1992 Gerry Adams lost his own seat in the House of Commons, the same election that left Sinn Fein with just over 12% of the vote in the north. In the Irish republic Sinn Fein vote has fallen to 5%. These were the first of a series of reversals that have left the Sinn Fein trailing the Social Democratic and Labour Party (SDLP)—the more moderate Catholic party.

The SDLP and the like-minded Alliance Party have made inroads among Catholics and moderate Protestant middle class voters tired of the economic burden of instability and the emotional cost of violence.

If there is a man who has contributed the most to this present opportunity for peace it is SDLP leader John Hume. He has acted as a link between centrists in the north and the governments in Lon-

don and Dublin. When the European Parliament's socialist caucus needed to nominate an outstanding candidate to the Nobel Committee for their peace prize, it was Hume they endorsed.

The Sinn Fein, with its sudden shift toward the consensus faction within the republican movement, has been accused by hard-liners of being compromised by fence-sitting on a coalition with the moderate SDLP and by responding to secret initiatives from the British government. Bernadette Devlin McAliskey, one of the most famous and respected republicans, has said she thinks the Sinn Fein is being tricked by the British into seeking peace in order to silence it as a military force.

In a speech to the Tyrone County Association two weeks ago Devlin said that "I honestly think," comparing Adams and the Sinn Fein leadership to Michael Collins, the former IRA leader who was coerced into accepting the Irish partition of 1922, "that they're doing it all over again."

Gerry Adams speaks out on peace prospects

And this poses a third crisis for Sinn Fein political fortunes: the government in Dublin has cautiously been building momentum for an agreement with London and the unionist majority in Northern Ireland which would leave many Sinn Fein objectives out in the cold. The culmination of the Irish governments initiative is the forthcoming 'Forum for Peace and Reconciliation.' This is planned to begin before the end of the year and will be the first public dialogue between the SDLP, the Sinn Fein, several minor protestant groups (and perhaps some big unionist

players such as Ken MacInnes and Ian Paisley), and elements of the Northern Irish administration.

Slowly the IRA and the Sinn Fein have seen their traditional sponsor, the Dublin government, fade from the republican scene. In 1985, then Prime Ministers Thatcher and FitzGerald signed the Anglo-Irish agreement giving the Irish government a say in Northern Irish affairs in return for help in combating terrorism. On October 29 of last year Prime Ministers Major and Reynolds agreed to talks but rejected all the proposals Adams wanted to bring to the table.

The September 1st *New York Times* reported that "in recent weeks there have been unconfirmed reports of a compromise in which the Irish government would agree to a public referendum...to drop its constitutional claim to Northern Ireland."

If there is little outward initiative south of the border for unification, it threatens the Sinn Fein's hopes of attracting support at home. The *New York Times* reports that the Dublin government and the British Northern Ireland Office (which administers the north under a state of emergency) may be ready to release a framework document for power-sharing and reforms in policing and the court system. This upsets the Sinn Fein prerogative that it should be directing an equitable settlement in the north.

The Sinn Fein, very conscience of others stealing their thunder, have seen the North American trip as an opportunity to regain their identity as the primary catalyst in any future settlement. Adams, writing from Toronto in the October 12, *Irish Voice*, said of his time in the state, "I don't think anyone, apart from the team that accompanied me, will realize how many interviews, meetings, speeches, or statements were involved in this trip." Adams, barred until recently from speaking publicly in Irish and British media, is now awash in exposure.

Last Thursday night Adams came to Concordia University to spell out what his ideal of a peace settlement would entail. Welcomed with a standing ovation and lauded in introductory addresses given by the presidents of the Concordia Student Union and the Concordia Irish Society, Adams looked at ease. People had waited for hours in line to enter, passed through a security bag-check, and sat patiently as the programme started 45 minutes late.

Those in attendance seemed only mildly disappointed when told that the question answer period was to be replaced with replies to submitted questions because of Adams' "poor health." Upon taking the podium, Adams instead told the crowd he preferred having people write their questions out before hand because it allowed the programme to go



Gerard Adams preaches to the converted at Concordia

by smoother.

He said he was thankful that the Canadian government had allowed him to come (no small matter as his brother Dominic, on his honeymoon in Niagara Falls, had been arrested and deported from Canada earlier last month due to his IRA involvement).

Speaking calmly, passion rising only periodically above his somber tone, Adams seems very laid back. A writer with some fine short stories to his credit, he strikes a dignified character. Adams seemed at home in his conservative dark suit and wine red tie, looking more Fleet Street than Falls Road. With quiet charisma balanced by his erudite posture, Adams' paced delivery seemed oddly appropriate in a university lecture hall.

Adams addresses Concordia

He began his appeal to those in attendance by pointing out that the bonds of British colonization of Ireland were very present in Canadian history. Invoking the coffin ships of the Great Famine that deposited tens of thousands of corpses on Québec City's shores and the Fenian uprisings of 19th century Upper Canada, he demonstrated that the effects of British misrule spill over Ireland's shores. "The roots of this conflict... lie in the British involvement in the affairs of the Irish people. The involvement of the British government has created division, conflict, deprivation, and discrimination."

Adams maintained that it is the privilege which Protestants believe they retain by staying in the union which sustains the conflict, and that "the conflict is not a religious one." Instead, Adams said "The division is one of political allegiance. There are those who give their allegiance to the union, and the majority who give their allegiance to the republic." One quickly realizes that Adams and his organization don't recognize the partition of northern and southern Ireland and frequently maintain this inseparability in their rhetoric.

The current responsibility of the British government, Adams says, "is to encourage, to persuade, to be part of the process to bring the people of Ireland together." Adams, a founder of the Irish Civil Rights Association, declared that this would redress the grave transgressions of rights that have gone on in the last 75 years.

In his speech Adams quoted former South African prime minister John Foster who said he would gladly set aside all the laws of apartheid for just one clause of the laws which govern Northern Ireland. These infringements include restrictions of free speech, assembly, due process, trial by jury, and silence under interrogation. By aiding in the peace process, Adams said Britain might help redress the discrimination and victimization of the Catholic minority.

Adams continued, as he has

over the last three weeks, to espouse as the core of his peace strategy those principles reached in agreement with John Hume in unofficial talks in April last year. They represent the republican terms for future dialogue with London. The first two principles were "the need to demilitarize and the need to restore democratic rights."

The last principle, which is invariably part of any IRA platform, "the areas to tackle as part of a dialogue are first of all, and the most difficult... to find and to agree to the constitutional future of the people of Ireland. I, as a republican, want to see the Irish people living together, free of any British involvement, free of partition. And that, I believe, will be the result of risky and difficult negotiations." These demands reflect mainline views shared not only by the Dublin government but also the Labour Party and the Liberal Democrats of Britain.

Conflicting conditions for peace

As Adams only hints at in his speech there are other parties in this process. The Irish government, the British government, the unionist groups, and the mainstream SDLP, in fact all except the Sinn Féin, accept the Downing Street Declaration as the only practical means of bringing the unionists into some sort of power-sharing agreement with the republicans.

This declaration simply states that there can be no change in Northern Ireland's status until a majority of Northern Irish voters agree to that change. As the conditions of peace favoured by most parties change, those conditions that the Sinn Féin favour,

In the Sinn Féin's submitted platform to the Irish government's 'Forum for Peace and Reconciliation', a platform repeated almost verbatim in the Concordia address, it is maintained that the foundation stone of a lasting peace is to be found in the "universally-recognized principle of self-determination. This principle is an absolute one."

It goes on to state that "The exercise of that right is a matter for the agreement of the Irish people ourselves. Sinn Féin believes that the search for that agreement must be the central objective of the Forum's purpose." Again, the rhetoric of the Sinn Féin assumes that unionists identify themselves as Irishman and that they will thus consent to belonging to an Irish nation.

The submission also states that the debate over a peaceful agreement should include "the removal of all vetoes." This is a stance Adams repeated in his address. In a press conference that afternoon I had an opportunity to ask Adams if his denial of the principle of consent contradicted his 'commitment' to democracy. He responded, "I do not desire a veto or any other political privilege. I can't see why anyone else should expect any such political privilege as well."

The Sinn Féin may sink the peace process unless it is willing to accept the reality that unionists demand a say in their political future. The Downing Street Declaration is the glue that is holding this shaky lurch toward peace together. While Adams successfully initiated the peace, the terms of the settlement that makes it lasting may not be his to dictate.

Adams is not a beginner at

**"THERE IS NO PROBLEM THAT IS
SO INTRACTABLE THAT POLITICAL
WILL CANNOT RESOLVE IT"**

—Gerry Adams

which run contrary to the Downing Street Declaration, seem like an anachronistic vision of the rapidly evolving peace in Northern Ireland.

This consent clause is supported by a majority of the Irish and British people. In a poll published in the October 9th Belfast Sunday Tribune 75 per cent of those questioned supported the principle of consent.

Defying such a large margin of support, Adams risks marginalization unless he is willing to moderate his stance. Adams claims that the consent principle is artificial because it is based on the 1922 partition which he does not recognize; an opinion of little comfort to unionists with family roots in Northern Ireland.

the lengthy and exhausting process of resolving the 'troubles' of the north. As a political prisoner in 1972 he was flown secretly to London for talks with the British government. Since that elusive glimmer of hope in 1972, Adams' resolve for a peaceful settlement has been hardened. He will find it very difficult to be the one to extinguish that hope for peace once more.

3,173 is the unofficial body count of the sectarian violence since the October 5, 1968. That was the day the Irish Civil Rights Association march, of which Adams was a part, erupted into a murderous riot. It is a number Adams would very much like to see descend fixed into history.



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events

- The United Zionist Council presents the movie *The Troupe* on Sunday, October 23rd at 8:00 p.m. in the Jewish Student Union building on 3460 Stanley Street. The evening will begin with a club information meeting at 7:30 with free food, free drinks and free admission! For info call Erik at 284-6884
- All are welcome to an open discussion on *The Politics of Culture and Multiculturalism* organized by the *Indian Progressive Study Group*. Go to room 425 of the Union Bldg. on October 20th at 6:00 p.m. For more info call 987-1359 or 281-6943.
- The Latin American Awareness Group presents *movie afternoon* on October 20, 11:00 a.m. in room 107-108 of Shatner. Movies, music, clothing, information, pamphlets and free popcorn!!
- The Caribbean Students' Society of McGill is holding a general meeting on Friday, October 21st in Shatner 302 at 6:30. Bowling afterwards!
- The League of Canadian Poets wants you to enter a poem by January 31, 1995 to win lots of prizes. For info contact the League at 54 Wolseley Street, 3rd floor, Toronto, Ontario, M5T 1A5.
- The Centre for Society, Technology and Development in collaboration with Aboriginal Government, Resources, Economy and Environment presents Richard Wilk & Anne Pyburn. They will be speaking on *Maya households, settlement and economy from the classic to the present*. The talk will be held on Monday Oct 24th from 3:30-5:00 at 2020 university on the 24th floor.
- Shakti, McGill's Women of Colour Collective, will be having a meeting on Monday October 24th at 4:30pm in the Eaton Building, 5th floor. The topic of discussion will be action for culturefest.
- McGill Christian Fellowship welcomes you to join us at our Bible study this Friday at 7pm in the Shatner Caf. For more info call Jean at 288-9741.
- The McGill Taiwanese Students Association and the United Nations Students Association present, "The Taiwan Question". Guest speakers Doug Secord and Steve Chun will be featured on Monday Oct. 24th, 3:00 in Leacock 232



Regaining reverence for planet earth

David Suzuki speaks of the interconnected universe

BY SANJEEV SHAH

On Sunday, October 16, 1994, at Concordia University, about three hundred people had the opportunity to hear the words and wisdom of Dr. David Suzuki and various other speakers. The evening was well worth the hefty ticket price.

The benefit, featuring David Suzuki as the honoured guest of the Kanehsatake Spiritual Gathering Committee, also included a traditional Japanese Teiko drums exhibition, performed by the group Arashi Deaiko, as well as Kanienke'ha (Mohawk) speakers and drummers. The affair was sponsored by the Irish Students' Association of Concordia University, the National Association of Japanese Canadians and Indigenous Peoples International.

Suzuki, in his consummate informal and humorous style, sported a pair of denim jeans and a flannel shirt. He, along with his friend Ellen Gabriel, attempted to "share the ancient teachings of [her] ancestors" concerning the respect and love that must be granted to Earth, our home. Gabriel is the courageous Mohawk woman who achieved notoriety during the invasion of Kanehsatake in 1990.

Gabriel indicated the need, following the devastating events surrounding the so-called 'Mohawk Crisis', to preempt the processes that may lead people to "fall victim to hate." Asking, "Do we want to live in a world of racism," this powerful woman spoke of the need for those in the dominant society to listen to the words of the world's Aboriginal People and to apply that wisdom in our everyday life.

In contrast to Gabriel's soft-spoken, yet strong manner, Suzuki came on like a whirlwind. Framing his speech in the context of his dynamic life, he spoke of his days as a devoted science student fighting in the name of absolute understanding of the universe. He came to this telling statement: if science is to improve things, why is the state of the world forever declining, while scientific knowledge is increasing. In his words, "What was wrong with science?"

In a dizzying historical journey from Sir Francis Bacon to Albert Einstein, Suzuki showed us how the early scientists held a deep sense of spiritualism and reverence for the universe. This quality, he said, seems to have been lost of late. Relating a personal anecdote, where a former colleague said, "Suzuki is not a scientist, he gets involved in social issues," Suzuki went pointed out that the scientific method of detachment,



Ellen Gabriel spoke about the need to listen to the words of the aboriginal people at a conference with David Suzuki this weekend.

although a strength, is also a weakness, as it inclines scientists to "lose all sense of caring."

Introducing another episode in his life, Suzuki reminded listeners of the vast amount of wisdom and knowledge that the Aboriginal People have to offer. He spoke of the time when he was doing a show for the Nature of Things, on the plight of the Brazilian Rainforest and the indigenous people living there. While there, he went on a hike through the rainforest with a bright doctoral student, who was studying botany. He spoke of how adept the man was with identifying all the various forms of vegetation that existed in the rainforest, but when asked what kind of bird that was overhead, or about 'that frog', the scientist was clueless. His field was botany, he did not have time to learn about animals.

Suzuki then spoke of the two weeks he stayed with the Yanomani Indians in the rainforest. He pointed out that these

people, considered primitive by our standards, knew the names, functions, and ecology of virtually every living organism in the rainforest. In their creation stories and their worldviews, these people knew that all things are interconnected.

Suzuki referred to Black Elk, a spiritual leader of the North American plains Indians, who described the plants and animals familiar to his home as his brothers and sisters. Modern day geneticists have, through DNA testing, only recently discovered this. Chimpanzees, our closet relatives from the animal kingdom, contain 98.6 per cent of the same genetic makeup as we do.

And so the rest of his speech barreled along, alerting us to the fact that we must work now to change our world view from an acquisitive, wealth-oriented one to one that offers respect and caring to the people and environment around us.

The talk ended off on a

thoughtful and optimistic note. Announcing that we had time for one more question, Ellen Gabriel said she would like to hear from the young people in the audience. A boy about twelve or thirteen years old made the grade. He asked, "So what do we do about the pollution that is going up and then comes down?" Sounds like a naive question, but Suzuki answered him quite seriously, "It is you who have the power to make changes, ask your parents, 'What are you doing to protect my future?'"

If you want to learn more information about science, and Suzuki's reflections on science, there are a whole slew of books you can turn to. Here's one good example: *Inventing the Future: Reflections on Science, Technology and Nature*. If you want to get involved in Native Issues you can call *Regroupement de Solidarité avec les Autochtones* at 982-6606, or the *Native Friendship Centre* at 937-5338.

Ads may be placed through the Daily Business Office, Room B-07, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication. **McGill Students & Staff** (with valid ID): \$4.00 per day, 4 or more consecutive days, \$3.50 per day (\$11.00 per week). **General Public:** \$5.00 per day, or \$4.25 per day for 4 or more consecutive days (\$17.00 per week). Extra charges may apply, and prices do not include applicable GST (7%) or PST (6.5%). For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER.** The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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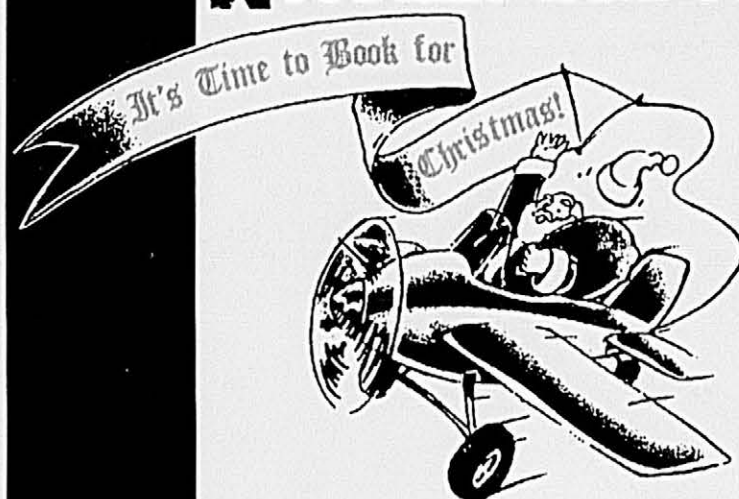
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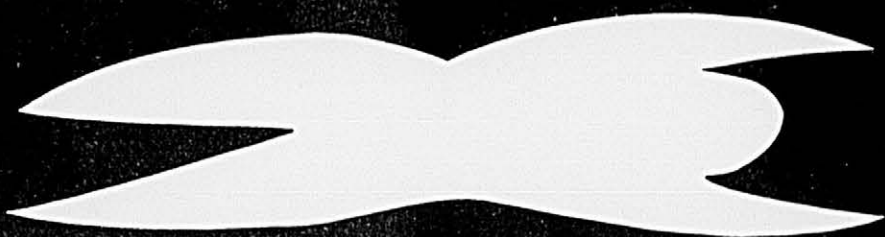
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